The Exact Conformity of the Principles & Practices of the *Scots* Non-conformists to the Apostolick Government of the Christian Church;

OR,

A System of *Presbyterian* Propositions, especially with respect to their Subjection to Civil Government, from their most celebrated Papers. In opposition to *The Picture of Prelatists*, &c.

THE judicious impartial Reader will no doubt be pleased to consider, That, where the Exhibiter of the Picture *(as 'tis called) is fair and faithfull in any measure, there is nothing to be seen in that paper but the antient, sound, orthodox Sentiments of the Christian Church, importantly enough exprest by the several Authors upon whom he condescendeth, which can be justly liable to no imputation, unless it be a Crime to differ from* Presbyterists, *who state themselves Antipods to the True Catholick Church, in most of her Opinions relating to Doctrine and Worship, as well as Government.*

Besides, it must be considered, That the Collector of the Passages contained in that long Catalogue does most miserably pervert, and falsely (to a great degree) represent some of the Citations; for which he may happen in a little time to be duly chastised.

'Tis

'Tis also plain, that the Design is to render the impugned party the object of the Fury of the Mob: and it may easily be seen how agreable that Project is to the Gospel-precept of Restoring such as err, in the spirit of Meekness. *But since Fools must be some time answered in their Folly; Let the knowing world consider, whether the Principles mentioned in his intended Lybell, where they are truly rehearst, or the following Doctrines be most consistent with Gospel Truths, and the Peace of Mankind. They are Tenets that have been often exposed and confuted formerly; but Impudence in some men hath no limits, for they are still own'd by the Party.*

I. A Man ought no more to suffer, when the sentence is unjust, than he ought to do that which is unjust and sinfull, at the Command of Authority *Jus. Pop.* throughout

II. No Authority can command, or oblige, untill he himself that is commanded, be convinced and perswaded that the thing is just, reasonable and expedient *Gillesp, Engl. pop. Cerem.*

III. To oppose Persons invested with Authority, is not to oppose the ordinance of God; for the ordinance of God, is Magistracy in *Abstracto*, that is it that we are commanded *Rom.* xiii. But the person of the King ought to be resisted. *Lex Rex. Pag* 265. And when the Parliaments of both Kingdoms fought against the Kings Person, they fought for his Royal Interest, and as he was a King, And tho' the Person of the King was absent, and denyed his consent as a Man, yet they were as Valid Parliaments as if he were Personally present with them. *Lex Rex* P. 270. *De Jure Regni* P. 46, 47.

IV. Patient suffering falls under no Law of God, *Lex Rex p.* 314. *vid Naphtali. p.* 157.

V. The Presbytery hath the power of making Peace & War, neither ought the Parliament enter into War without them; no more than *Joshua* did offer Battel without *Eleazer* the High Priest. *Gen. Assemb.* 1648. *Aug* 3.

VI.

VI. Since Religion is the highest interest of Mankind, it is not only Lawfull but necessary, for privat persons to rise in Armes against the King, to reform the Abuses crept in it; and when the Supreme Powers serve not the Ends of Religion, we are *ipso facto* loosd, from all tyes of obedience to them *Naphtt. p.* 154 *jus* throughout

VII. The presbytery may excommunicat the King, and when he is Excommunicated, none of his subjects owe him obedience, neither may they converse with him. *Jesuits and Presbyterians.*

VIII. There is nothing to be allowed of in the Worship of God, as to its order and circumstance, that is not founded on the Express Letter of the Scripture: the unscriptural symbolical Ceremonies, are the badge of Antichrist. *all the Sectariant.*

IX. It is a good Argument against any part of the Worship of God, to have it abolished, that it was, or still is to be found in the Mass-book, *Baillie's Parallel of the Liturgy.*

X. It is lawful and necessary to enter into Covenants and Leagues without the King, aud formally to protest against the King's most legal method, to the contrary. *Prot. at the Cross Ed.* 37, *p.* 38.

XI. The King having now for many years usurped the Power of Christ, and most palpably tyrannized in Civil Matters, he is to be deposed, and brought to punishment; and all the covenanted people of the Lord are to fight against him & his Adherenrs, under the Standard of Christ, *Sanchar Declar:* 22 *June* 1680. *and Cargii's Cov. throughout.*

XII. It is downright Idolatry, and prejudicial to the Honour of Ch ist, and the interest of Reformation, to appoint Anniversary days for Benefits bestowed on the King & Kingdom, *Apolog: Narrat: & Naph p.* 87.

XIII The Minor part of a Kingdom that is for God and his Cause, against the King, if they be in a probable Capacity to bring their design to pass, ought by the Call of God to endeavour the Reformation of the Nation by Force of Arms, *Naphthali & Jus populi throughout.*

XIV Tho' our Saviour told his Disciples *John* 18, 36. that his Kingdom was not of this world, and that they ought not to fight for him; yet it obliges not the Christians now: they may fight without, and against the Consent of the Supreme Magistrat, *Jus pop: preface to the Reader, and Naphthali p.* 159.

XV The greatest Reproach that the People of God could be exposed to, was, to own the King's proceedings, without Satisfaction to the covenanted people of God, in both Kingdoms, *Act West Kirk*.

XVI None have Right to the Creature but the people of God, or, Dominion is founded in Grace, *Enthus: & Sect:*

XVII The *Scots* Covenant is the *magna charta* of all Religion and righteousness, and not only obliges those who personally swore to it, but the whole Nation to all succeeding Generations, in all its tendencies, and natural Consequences, *Naph: p.* 83 & 185.

XVIII The Success that the Presbyterians had in the late troubles against the King and his adherents, were undeniable Signs of God's Favour to that party; and to follow and premove their Success, was to follow Providence, *Acts of Gen: Ass: frequently*; And those who fought for the King fought against the Lord Jesus Christ, *ibid. Anno* 45. *Vid. Seasonable Warning, An:* 45.

XIX It is the Duty of the meanest Subject in his most privat Capacity (nay they are indispensibly obliged to it) to admonish and reprove the King when they observe any thing that they think contrary or disadvantageous to the Presbyterian Interest and Reformation, *Naphthali p.* 86.

XX The Covenanted people of God, adhering to the faithfull Ministers of Christ that owned the Cause and Covenant, and forsaking the apostat Hirelings, the many Conversions wrought upon them, were the infallible Marks that God did approve them in their Proceedings against wicked Rulers, *Cup of cold Water.*

XXI The Change made in the Church of *Scotland*, at the *King's* return, from Presbytery to Episcopacy, did naturally, and in its just consequence and tendency, overthrow the very Fundation of Religion; and the Change is no less than from the pure Worship of God to down right Idolatry, *Naph. Pref. p.* 4 & 5. *ibid. p.* 84.

XXII Whosoever is a sincere Seeker of God, and truly regenerate, will immediatly discern upon his seeking of God, *ipso facto*, the Profanity and Wickedness of all that adhere to the Episcopal Church, *Naph: p.* 11.

XXIII It was the peculiar Lot of the Church of *Scotland* more eminently than any Church upon Earth, to contend against the Powers

of

of this world, for the Scepter and Kingdom of Jesus Christ, by their Protestations, Petitions, Remonstrances, Declinatore, and all other Methods to advance Presbyterian Interest, *Naph: Pref: p.* 16.

XXIV. Papacy and Prelacy have one and the same Original, and their Adherents are the Synagogue of Antichrist, *Naphthali Preface to the Reader p.* 20, & *p.* 154, & *p.* 184, & *p.* 53.

XXV. The People of God in these Nations ought to rest assured that their Enemies shall be ruined and destroyed, for the Lord hath said that the false Prophets shall pass out of the Land, and all that countenance them shall be ashamed; and ought not we to believe what God himself hath said? *Naph: Pref:* & p. 153.

XXVI. No Ecclesiastick is obliged to give the King or his Council an account of any Doctrine preached by him, immediatly, and *prima instantia* he is obliged to the Presbyterian Classis; And if the King meddle with him, or call him to an Account immediatly, he invades the Scepter of Jesus Christ; and if he arrogat unto himself the Power of convocating National or provincial Synods, he confounds the Government of Christ with the Civil, and invades his Authority; therefore it is not safe, nor Scriptural Dialect to say the King is Supreme Governour over all persons, and in all Causes, *Naphth: frequently, and* pag. 38 & 40.

The Royal Prerogative in cognoscing upon the Doctrine of Ministers, is the Devils great design to endear the Powers on Earth to the Prelats, *ibid.*

XXVII. The Presbytery can counteract the Acts and Statutes of the Supreme Court of Parliament, and can forbid all the Subjects to obey those Laws, if imposed without their Consent, *July* 28, *Anno* 1648. *Act & Declarat: against Act of Parl:*

XXVIII. No man can enter lawfully to the Ministry, but by the Call of the people; but when the people are malignant, then the Presbyterie may give them a Minister, *Act Gen: Ass: Aug:* 4. 1649.

XXIX. When the Presbytery appointed a Fast, upon *King James* his appointing of a Feast, they did nothing but what they were obliged in Conscience to do, *Lex Rex Preface.*

XXX. If the King will not reform Religion, the Assembly of godly Pastors and people ought to reform it; And they may swear a Covenant without the King; And if he refuse to build the Lord's House, they may relieve and defend one another when they are oppress and hindered in the Work and Cause of God, *Lex Rex Pres.*

XXXI Inferiour Judges are no less essentially Judges, and God's Vicegerents on Earth, than the King himself, *Lex Rex* p. 159.

XXXII The King is under the Law as to its coercive Limitation, and ought to be resisted by force of Arms, *Lex Rex* p. 231. *Douglas Coronat: Sermon* p. 22. *and elsewhere frequently.*

XXXIII The King is not the final and supreme Interpreter of the Law, *Lex Rex* p. 252.

XXXIV The King's Prerogative Royal, and the Oath of Supremacy, are directly contrary to the Word of God, and the fundamental Laws of this kingdom, *Naph.* p. 86.

XXXV To allow that the present graceless Hirelings and Curats had so much as an external Call to the Ministry, were as much as to make the God of Order the Author of Confusion, *Naph:* p. 104, 105.

And the true Zeal of God would inspire us to exadicate those plants that our heavenly Father never planted *ibid.* p. 108.

And to bid the covenanted people of God come to Church, is the height of Oppression and Rigour, *ibid.* p. 109.

XXXVI The King that transgresses the Law is degenerated into a Tyrant, and ought to be ranked among such as destroy the peace and Advantages of human Societies, because they transgress the Limits and Bounds of their Constitution; therefore are they hateful to God and Men, and to be looked upon as no better than Wolves, Tygers, and Lyons, and the Death of such ought to be rewarded by the whole people, and every one of them, *de jure Regni.* pi 36.

XXXVII The Oaths given by intrants to their Bishops at their Ordination, do not oblige at all, because they bind us to these Constitutions that were not allowed by the Presbyterie, *Ad Gen: Ass. December* 5, 1638.

XXXVIII

XXXVIII The Call of a clear and necessary Providence is enough for Christ's Witnesses to resist and stand up against earthly Powers, and to this they are indispensably obliged, when they are in a probable Capacity to act successfully, altho the motive of Self-defence were not conjoined; And all such Combinations for just and necessary ends, are warranted before God and men, notwithstanding of any pretended Law to the contrary: And to affirm that the first and last Covenanters were acted by a Spirit of Rebellion, is a Sin, the next degree to the Sin against the Holy Ghost, *Naphth. p.* 7, 8, 12, 16.

XXXIX The great Law of Self-preservation in its immediat and most natural effects, teach us, and indispensibly oblige us to resist Kings, and all superiour Powers, when they command things contrary to the Word of God; nay, when the great ends of Government are perverted, then the Bond thereof is dissolved, and the people thus liberated therefrom, do relapse into their primeve Liberty, and may upon the very same Principles combine and associat for their better defence, that they first entred upon in Society, *Naph. p.* 147, 148, 150.

XL When the faithful of the Land are destitute of the best and surest means to overthrow the present Government, and wicked Governours, they are still obliged to use their outmost Endeavours, *Naph. p.* 155.

XLI We ought not to believe that the Primitive Christians were so numerous, as the first Apologists for Christianity did give out; they were deceived in a matter of Fact: for the Sufferings of the Martyres do not at all militate against the Lawfulness of Defensive Arms, *Lex Rex, p.* 2, 71.

XLII The very Power to extirpat the present Government, is Gods Call so to do, *Corgil's New Covenant, Art.* 1.

XLIII We are no more bound by any Tye of Allegiance to the preseni Governours, than we are bound in Allegiance to the Devils, *Cargil's New Cov. Art.* 9,

If the Reader be desirous, he may have an enlargement of this present Schem, for the Number of Opinions; tho' for the Malignity, it be impossible.